

*Self-Liberation
Through Seeing
With Naked Awareness*



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PADMASAMBHAVA—THE LOTUS BORN GURU

Translation of the Text

- 1 Here is contained "Self-Liberation through Seeing with Naked Awareness," this being a Direct Introduction to the State of Intrinsic Awareness, ॐ
From "The Profound Teaching of Self-Liberation in the Primordial State of the Peaceful and Wrathful Deities." ॐ
- 2 Homage to the Trikāya and to the Deities who represent the inherent luminous clarity of intrinsic awareness. ॐ
- 3 Herein I shall teach "Self-Liberation through Seeing with Naked Awareness," which is a direct introduction to intrinsic awareness ॐ
From "The Profound Teaching of Self-Liberation in the Primordial State of the Peaceful and Wrathful Deities." ॐ
Truly, this introduction to your own intrinsic awareness ॐ
Should be contemplated well, O fortunate sons of a noble family! ॐ
SAMAYA ॐ gya gya gya ॐ
- 4 Emaho! ॐ
It is the single (nature of) mind which encompasses all of Samsāra and Nirvāna. ॐ
Even though its inherent nature has existed from the very beginning, you have not recognized it. ॐ
Even though its clarity and presence has been uninterrupted, you have not yet encountered its face. ॐ
Even though its arising has nowhere been obstructed, still you have not comprehended it. ॐ

Therefore, this (direct introduction) is for the purpose of bringing you to self-recognition. ॐ

Everything that is expounded by the Victorious Ones of the three times ॐ

In the eighty-four thousand Gateways to the Dharma ॐ

Is incomprehensible (unless you understand intrinsic awareness). ॐ

Indeed, the Victorious Ones do not teach anything other than the understanding of this. ॐ

Even though there exist unlimited numbers of scriptures, equal in their extent to the sky, ॐ

Yet with respect to the real meaning, there are three statements that will introduce you to your own intrinsic awareness. ॐ

This introduction to the manifest Primordial State of the Victorious One ॐ

Is disclosed by the following method for entering into the practice where there exists no antecedent nor subsequent practices. ॐ

5 Kye-ho! ॐ

O my fortunate sons, listen! ॐ

Even though that which is usually called "mind" is widely esteemed and much discussed, ॐ

Still it is not understood or it is wrongly understood or it is understood in a one-sided manner only. ॐ

Since it is not understood correctly just as it is in itself, ॐ

There come into existence inconceivable numbers of philosophical ideas and assertions. ॐ

Furthermore, since ordinary individuals do not understand it, ॐ

They do not recognize their own nature, ॐ

And so they continue to wander among the six destinies (of rebirth) within the three worlds and thus experience suffering. ॐ

Therefore, not understanding your own mind is a very grievous fault. ॐ

Even though the Śrāvakas and the Pratyekabuddhas wish to understand it in terms of the Anātman doctrine, ॐ

Still they do not understand it as it is in itself. ॐ

Also there exist others who, being attached to their own personal ideas and interpretations, ॐ

Become fettered by these attachments and so do not perceive the Clear Light. ॐ

The Śrāvakas and the Pratyekabuddhas are (mentally) obscured by their attachments to subject and object. ॐ

The Mādhyamikas are (mentally) obscured by their attachments to the extremes of the Two Truths. ॐ

The practitioners of the Kriyā Tantra and the Yoga Tantra are (mentally) obscured by their attachments to sevā-sādhana practice. ॐ

The practitioners of the Mahāyoga and the Anuyoga are (mentally) obscured by their attachments to Space and Awareness. ॐ

And with respect to the real meaning of nonduality, since they divide these (Space and Awareness) into two, they fall into deviation. ॐ

If these two do not become one without any duality, you will certainly not attain Buddhahood. ॐ

In terms of your own mind, as is the case with everyone, Samsāra and Nirvāna are inseparable. ॐ

Nonetheless, because you persist in accepting and enduring attachments and aversions, you will continue to wander in Samsāra. ॐ

Therefore, your active dharmas and your inactive ones both should be abandoned. ॐ

However, since self-liberation through seeing nakedly by means of intrinsic awareness is here revealed to you, ॐ

You should understand that all dharmas can be perfected and completed in the great total Self-Liberation. ॐ

And therefore, whatever (practice you do) can be brought to perfection within the Great Perfection. ॐ

SAMAYA ॐ gya gya gya ॐ

- 6 As for this sparkling awareness which is called “mind,” ॐ
 Even though one says that it exists, it does not actually exist. ॐ
 (On the other hand) as a source, it is the origin of the diversity of all the bliss of Nirvāna and all of the sorrow of Samsāra. ॐ
 And as for its being something desirable, it is cherished alike in the Eleven Vehicles. ॐ

With respect to its having a name, the various names that are applied to it are inconceivable (in their numbers). ॐ

Some call it "the nature of the mind" or "mind itself." ॐ

Some Tīrthikas call it by the name Ātman or "the Self." ॐ

The Śrāvakas call it the doctrine of Anātman or "the absence of a self." ॐ

The Chittamātrins call it by the name Chitta or "the Mind." ॐ

Some call it the Prajnāpāramitā or "the Perfection of Wisdom." ॐ

Some call it the name Tathāgatagarbha or "the embryo of Buddhahood." ॐ

Some call it by the name Mahāmudrā or "the Great Symbol." ॐ

Some call it by the name "the Unique Sphere." ॐ

Some call it by the name Dharmadhātu or "the dimension of Reality." ॐ

Some call it by the name Ālaya or "the basis of everything." ॐ

And some simply call it by the name "ordinary awareness." ॐ

- 7 Now, when you are introduced (to your own intrinsic awareness), the method for entering into it involves three considerations: ॐ

Thoughts in the past are clear and empty and leave no traces behind. ॐ

Thoughts in the future are fresh and unconditioned by anything. ॐ

And in the present moment, when (your mind) remains in its own condition without constructing anything, ॐ

Awareness at that moment in itself is quite ordinary. ॐ

And when you look into yourself in this way nakedly (without any discursive thoughts), ॐ

Since there is only this pure observing, there will be found a lucid clarity without anyone being there who is the observer; ॐ

Only a naked manifest awareness is present. ॐ

(This awareness) is empty and immaculately pure, not being created by anything whatsoever. ॐ

It is authentic and unadulterated, without any duality of clarity and emptiness. ॐ

It is not permanent and yet it is not created by anything. ॐ

However, it is not a mere nothingness or something annihilated because it is lucid and present. ॐ

It does not exist as a single entity because it is present and clear in terms of being many. ॐ

(On the other hand) it is not created as a multiplicity of things because it is inseparable and of a single flavor. ॐ

This inherent self-awareness does not derive from anything outside itself. ॐ

This is the real introduction to the actual condition of things. ॐ

- 8 Within this (intrinsic awareness), the Trikāya are inseparable and fully present as one. ॐ

Since it is empty and not created anywhere whatsoever, it is the Dharmakāya. ॐ

Since its luminous clarity represents the inherent transparent radiance of emptiness, it is the Sambhogakāya. ॐ

Since its arising is nowhere obstructed or interrupted, it is the Nirmānakāya. ॐ

These three (the Trikāya) being complete and fully present as one, are its very essence. ॐ

- 9 When you are introduced in this way through this exceedingly powerful method for entering into the practice, ॐ

(You discover directly) that your own immediate self-awareness is just this (and nothing else), ॐ

And that it has an inherent self-clarity which is entirely unfabricated. ॐ

How can you then speak of not understanding the nature of the mind? ॐ

Moreover, since you are meditating without finding anything there to meditate upon, ॐ

How can you say that your meditation does not go well? ॐ

Since your own manifest intrinsic awareness is just this, ॐ

How can you say that you cannot find your own mind? ॐ

The mind is just that which is thinking; ॐ

And yet, although you have searched (for the thinker), how can you say that you do not find him? ॐ

With respect to this, nowhere does there exist the one who is the cause of (mental) activity. ॐ

And yet, since activity exists, how can you say that such activity does not arise? ॐ

Since merely allowing (thoughts) to settle into their own condition, without trying to modify them in any way, is sufficient, ॐ

How can you say that you are not able to remain in a calm state? ॐ

Since allowing (thoughts) to be just as they are, without trying to do anything about them, is sufficient, ॐ

How can you say that you are not able to do anything with regard to them? ॐ

Since clarity, awareness, and emptiness are inseparable and are spontaneously self-perfected, ॐ

How can you say that nothing is accomplished by your practice? ॐ

Since (intrinsic awareness) is self-originated and spontaneously self-perfected without any antecedent causes or conditions, ॐ

How can you say that you are not able to accomplish anything by your efforts? ॐ

Since the arising of discursive thoughts and their being liberated occur simultaneously, ॐ

How can you say that you are unable to apply an antidote? ॐ

Since your own immediate awareness is just this, ॐ

How can you say that you do not know anything with regard to it? ॐ

10 It is certain that the nature of the mind is empty and without any foundation whatsoever. ॐ

Your own mind is insubstantial like the empty sky. ॐ

You should look at your own mind to see whether it is like that or not. ॐ

Being without any view that decisively decides that it is empty, ॐ

It is certain that self-originated primal awareness has been clear (and luminous) from the very beginning, ॐ

Like the heart of the sun, which is itself self-originated. ॐ

You should look at your own mind to see whether it is like that or not. ॐ

It is certain that this primal awareness or gnosis, which is one's intrinsic awareness, is unceasing, ॐ

Like the main channel of a river that flows unceasingly. ॐ

You should look at your own mind to see whether it is like that or not. ॐ

It is certain that the diversity of movements (arising in the mind) are not apprehendable by memories, ॐ

They are like insubstantial breezes that move through the atmosphere. ॐ

You should look at your own mind to see whether it is like that or not. ॐ

It is certain that whatever appearances occur, all of them are self-manifested, ॐ

Like the images in a mirror being self-manifestations that simply appear. ॐ

You should look at your own mind to see whether it is like that or not. ॐ

It is certain that all of the diverse characteristics of things are liberated into their own condition, ॐ

Like clouds in the atmosphere that are self-originated and self-liberated. ॐ

You should look at your own mind to see whether it is like that or not. ॐ

11 There exist no phenomena other than what arises from the mind. ॐ

Other than the meditation that occurs, where is the one who is meditating? ॐ

There exist no phenomena other than what arises from the mind. ॐ

Other than the behavior that occurs, where is the one who is behaving? ÷

There exist no phenomena other than what arises from the mind. ॐ

Other than the samaya vow that occurs, where is the one who is guarding it? ॐ

There exist no phenomena other than what arises from the mind. ॐ

Other than the fruition that occurs, where is the one who is realizing (the fruit)? ॐ

You should look at your own mind, observing it again and again. ॐ

- 12 When you look upward into the space of the sky outside yourself, ॐ

If there are no thoughts occurring that are emanations being projected, ॐ

And when you look inward at your own mind inside yourself, ॐ

If there exists no projectionist who projects thoughts by thinking them, ॐ

Then your own subtle mind will become lucidly clear without anything being projected. ॐ

Since the Clear Light of your own intrinsic awareness is empty, it is the Dharmakāya; ॐ

And this is like the sun rising in a cloudless illuminated sky. ॐ

Even though (this light cannot be said) to possess a particular shape or form, nevertheless, it can be fully known. ॐ

The meaning of this, whether or not it is understood, is especially significant. ॐ

- 13 This self-originated Clear Light, which from the very beginning was in no way produced (by something antecedent to it), ॐ

Is the child of awareness, and yet it is itself without any parents—amazing! ॐ

This self-originated primordial awareness has not been created by anything—amazing! ॐ

It does not experience birth nor does there exist a cause for its death—amazing! ॐ

Although it is evidently visible, yet there is no one there who sees it—amazing! ॐ

Although it has wandered throughout Samsāra, it has come to no harm—amazing! ॐ

Even though it has seen Buddhahood itself, it has not come to any benefit from this—amazing! ॐ

Even though it exists in everyone everywhere, yet it has gone unrecognized—amazing! ॐ

Nevertheless, you hope to attain some other fruit than this elsewhere—amazing! ॐ

Even though it exists within yourself (and nowhere else), yet you seek for it elsewhere—amazing! ॐ

14 How wonderful! ॐ

This immediate intrinsic awareness is insubstantial and lucidly clear. ॐ

Just this is the highest pinnacle among all views. ॐ

It is all-encompassing, free of everything, and without any conceptions whatsoever: ॐ

Just this is the highest pinnacle among all meditations. ॐ

It is unfabricated and inexpressible in worldly terms: ॐ

Just this is the highest pinnacle among all courses of conduct. ॐ

Without being sought after, it is spontaneously self-perfected from the very beginning: ॐ

Just this is the highest pinnacle among all fruits. ॐ

15 Here is the teaching of the four great vehicles that are without error: ॐ

(First) there is the great vehicle of the unmistaken view. ॐ

Since this immediate awareness is lucidly clear, ॐ

And this lucid clarity is without error or mistake, it is called “a vehicle.” ॐ

(Second) there is the great vehicle of the unmistaken meditation. ॐ

Since this immediate awareness is that which possesses clarity, ॐ

And this lucid clarity is without error or mistake, it is called “a vehicle.” ॐ

(Third) there is the great vehicle of the unmistaken conduct. ॐ

Since this immediate primal awareness is that which possesses clarity, ॐ

And this lucid clarity is without error or mistake, it is called “a vehicle.” ॐ

(Fourth) there is the great vehicle of the unmistaken fruit. ॐ

Since this immediate awareness is lucidly clear, ॐ

And this lucid clarity is without error or mistake, it is called “a vehicle.” ॐ

16 Here is the teaching on the four great unchanging (essential points called) “nails.” ॐ

(First) there is the great nail of the unchanging view: ॐ
 This immediate present awareness is lucidly clear. ॐ
 Because it is stable in the three times, it is called "a nail." ॐ
 (Second) there is the great nail of the unchanging meditation: ॐ
 This immediate present awareness is lucidly clear. ॐ
 Because it is stable in the three times, it is called "a nail." ॐ
 (Third) there is the great nail of the unchanging conduct: ॐ
 This immediate present awareness is lucidly clear. ॐ
 Because it is stable in the three times, it is called "a nail." ॐ
 (Fourth) there is the great nail of the unchanging fruit: ॐ
 This immediate present awareness is lucidly clear. ॐ
 Because it is stable in the three times, it is called "a nail." ॐ

- 17 Then, as for the secret instruction which teaches that the three times are one: ॐ
 You should relinquish all notions of the past and abandon all precedents. ॐ
 You should cut off all plans and expectations with respect to the future. ॐ
 And in the present, you should not grasp (at thoughts that arise) but allow (the mind) to remain in a state like the sky. ॐ
 Since there is nothing upon which to meditate (while in the primordial state), there is no need to meditate. ॐ
 And since there does not exist any distraction here, you continue in this state of stable mindfulness without distraction. ॐ
 In this state which is without meditation and without any distraction, you observe everything with a naked (awareness). ॐ
 Your own awareness is inherently knowing, inherently clear, and luminously brilliant. ॐ
 When it arises, it is called the Bodhichitta, "the enlightened mind." ॐ
 Being without any activity of meditation, it transcends all objects of knowledge. ॐ
 Being without any distraction, it is the luminous clarity of the Essence itself. ॐ
 Appearances, being empty in themselves, become self-liberated; clarity and emptiness (being inseparable) are the Dharma-makāya. ॐ

Since it becomes evident that there is nothing to be realized by means of the path to Buddhahood, ॐ
At this time you will actually behold Vajrasattva. ॐ

- 18 Then, as for the instruction for exhausting the six extremes and overthrowing them: ॐ
Even though there exist a great many different views that do not agree among themselves, ॐ
This “mind” which is your own intrinsic awareness is in fact self-originated primal awareness. ॐ
And with regard to this, the observer and the process of observing are not two (different things). ॐ
When you look and observe, seeking the one who is looking and observing, ॐ
Since you search for this observer and do not find him, ॐ
At that time your view is exhausted and overthrown. ॐ
Thus, even though it is the end of your view, this is the beginning with respect to yourself. ॐ
The view and the one who is viewing are not found to exist anywhere. ॐ
Without its falling excessively into emptiness and non-existence even at the beginning, ॐ
At this very moment your own present awareness becomes lucidly clear. ॐ
Just this is the view (or the way of seeing) of the Great Perfection. ॐ
(Therefore) understanding and not understanding are not two (different things). ॐ
- 19 Although there exist a great many different meditations that do not agree among themselves, ॐ
Your own ordinary present awareness is directly penetrating. ॐ
The process of meditation and the one who meditates are not two (different things). ॐ
When you look for the meditator who is meditating or not meditating, ॐ
Since you have searched for this meditator and have not found him anywhere, ॐ

At that time your meditation is exhausted and overthrown. ॐ
 Thus, even though it is the end of your meditation, this is the
 beginning with respect to yourself. ॐ
 The meditation and the meditator are not found to exist any-
 where. ॐ
 Without its falling under the power of delusion, drowsiness, or
 agitation, ॐ
 Your immediate unfabricated awareness becomes lucidly clear; ॐ
 And this unmodified state of even contemplation is concentra-
 tion. ॐ
 (Therefore) remaining in a calm state or not remaining in it are
 not two (different things). ॐ

- 20 Although there exist a great many different kinds of behavior
 which do not agree among themselves, ॐ
 Your own self-originated primal awareness is the Unique
 Sphere. ॐ
 Behavior and the one who behaves are not two (different
 things). ॐ
 When you look for the one it is who behaves with action or
 without action, ॐ
 Since you have searched for the one who acts and have not found
 him anywhere, ॐ
 At that time your behavior is exhausted and overthrown. ॐ
 Thus, even though it is the end of your conduct and behavior,
 this is the beginning with respect to yourself. ॐ
 From the very beginning neither behavior nor the one who be-
 haves have existed (as separate realities). ॐ
 Without its falling under the power of errors and inherited pre-
 dispositions, ॐ
 Your immediate awareness is an unfabricated inherent clarity. ॐ
 Without accepting or rejecting anything, just letting things be as
 they are without trying to modify them, ॐ
 Such conduct or behavior alone is pure. ॐ
 (Therefore) pure and impure action are not two (different
 things). ॐ

- 21 Although there exist a great many different fruits that do not
 agree among themselves, ॐ

The nature of the mind that is inherent awareness is (none other than) the spontaneously perfected Trikāya. ॐ

What is realized and the one who realizes it are not two (different things). ॐ

When you look for the fruit and for the one who has realized it, ॐ
Since you have searched for the realizer (of the fruit) and have not found him anywhere, ॐ

At that time your fruit is exhausted and overthrown. ॐ

Thus, even though it is an end to your fruition, still this is the beginning with respect to yourself. ॐ

Both the fruition and the one who has attained the realization are found to not exist anywhere. ॐ

Without its falling under the power of attachments or aversions or of hopes and fears, ॐ

Your immediate present awareness becomes spontaneously perfected inherent clarity. ॐ

Understand that within yourself the Trikāya is fully manifest. ॐ
(Therefore) this itself is the fruition of primordial Buddhahood. ॐ

22 This intrinsic awareness is free of the eight extremes, such as eternalism and nihilism, and the rest. ॐ

Thus we speak of the Middle Way where one does not fall into any of the extremes, ॐ

And we speak of intrinsic awareness as uninterrupted mindful presence. ॐ

Since emptiness possesses a heart that is intrinsic awareness, ॐ

Therefore it is called by the name of Tathāgatagarbha, that is, “the embryo or heart of Buddhahood.” ॐ

If you understand the meaning of this, then that will transcend and surpass everything else. ॐ

Therefore, it is called by the name of Prajñāpāramitā, that is, “the Perfection of Wisdom.” ॐ

Because it cannot be conceived of by the intellect and is free of all (conceptual) limitations from the very beginning, ॐ

Therefore it is called by the name of Mahāmudrā, that is, “the Great Symbol.” ॐ

Because of that, in accordance with whether it is specifically understood or not understood, ॐ

Since it is the basis of everything, of all the bliss of Nirvāṇa and
of all the sorrow of Samsāra, ॐ

Therefore it is called by the name of Ālaya, that is, “the founda-
tion of everything.” ॐ

Because, when it remains in its own space, it is quite ordinary and
in no way exceptional, ॐ

This awareness that is present and lucidly clear ॐ

Is called by the name of “ordinary awareness.” ॐ

However many names may be applied to it, even though they are
well conceived and fancy sounding, ॐ

With regard to its real meaning, it is just this immediate present
awareness (and nothing else). ॐ

23 To desire something other than this ॐ

Is just like having an elephant (at home), but searching for its
tracks elsewhere. ॐ

Even though you may try to measure the universe with a tape
measure, it will not be possible to encompass all of it. ॐ

(Similarly) if you do not understand that everything derives from
the mind, it will not be possible for you to attain Buddha-
hood. ॐ

By not recognizing this (intrinsic awareness for what it is), you
will then search for your mind somewhere outside of your-
self. ॐ

If you seek for yourself elsewhere (outside of yourself), how can
you ever find yourself? ॐ

For example, this is just like an idiot who, going into a crowd of
many people, ॐ

And having let himself become confused because of the specta-
cle, ॐ

Does not recognize himself; and, even though he searches for
himself everywhere, ॐ

He continually makes the error of mistaking others for himself. ॐ

(Similarly) since you do not see the natural condition of the real
disposition of things, ॐ

You do not know that appearances come from mind, and so you
are thrust once again into Samsāra. ॐ

By not seeing that your own mind is actually the Buddha,
Nirvāna becomes obscured. ॐ

With respect to Samsāra and Nirvāna, (the difference is simply
due) to ignorance or to awareness respectively. ॐ

But at this single instant (of pure awareness), there is in fact no
actual difference between them (in terms of their essence). ॐ

If you come to perceive them as existing somewhere other than
in your own mind, this is surely an error. ॐ

(Therefore) error and non-error are actually of a single essence
(which is the nature of the mind). ॐ

Since the mind-streams of sentient beings are not made into
something that is divided into two, ॐ

The unmodified uncorrected nature of the mind is liberated by its
being allowed simply to remain in its own (original) natural
condition. ॐ

If you are not aware that the fundamental error or delusion
comes from the mind, ॐ

You will not properly understand the real meaning of the Dhar-
matā (the nature of reality); ॐ

24 You should look into what is self-arising and self-originated. ॐ

With respect to these appearances, in the beginning they must
arise from somewhere, ॐ

In between they must remain somewhere, and at the end they
must go somewhere. ॐ

Yet when you look (into this matter), it is, for example, like a
crow gazing into a well. ॐ

When he flies away from the well, (his reflection) also departs
from the well and does not return. ॐ

In the same way appearances arise from the mind; ॐ

They arise from the mind and are liberated into the mind. ॐ

The nature of the mind which (has the capacity) to know every-
thing and be aware of everything is empty and clear; ॐ

As is the case with the sky above, its emptiness and its clarity
have been inseparable from the very beginning. ॐ

Self-originated primal awareness becomes manifest, ॐ

And becoming systematically established as luminous clarity, just
this is the Dharmatā, the nature of reality. ॐ

Even though the indication of its existence is all phenomenal existence (which manifests externally to you), ॐ

You are aware of it in your own mind, and this latter is the nature of the mind. ॐ

Since it is aware and clear, it is understood to be like the sky. ॐ

However, even though we employ the example of the sky to indicate the nature of the mind, ॐ

This is in fact only a metaphor or simile indicating things in a one-sided fashion. ॐ

The nature of the mind, as well as being empty, is also intrinsically aware; everywhere it is clear. ॐ

But the sky is without any awareness; it is empty as an inanimate corpse is empty. ॐ

Therefore, the real meaning of “mind” is not indicated by the sky. ॐ

So without distraction, simply allow (the mind) to remain in the state of being just as it is. ॐ

25 Moreover, as for this diversity of appearances, which represents relative truth, ॐ

Not even one of these appearances is actually created in reality, and so accordingly they disappear again. ॐ

All things, all phenomenal existence, everything within Samsāra and Nirvāna, ॐ

Are merely appearances (or phenomena) which are perceived by the individual’s single nature of the mind. ॐ

On any particular occasion, when your own (internal) mind-stream undergoes changes, ॐ

Then there will arise appearances which you will perceive as external changes. ॐ

Therefore, everything that you see is a manifestation of mind. ॐ

And, moreover, all of the beings inhabiting the six realms of rebirth, perceive everything with their own distinct karmic vision. ॐ

26 The Tīrthikas who are outsiders see all this in terms of the dualism of eternalism as against nihilism. ॐ

Each of the nine successive vehicles sees things in terms of its own view. ॐ

Thus, things are perceived in various different ways and may be elucidated in various different ways. ॐ

Because you grasped at these various (appearances that arise), becoming attached to them, errors have come into existence. ॐ

Yet with respect to all of these appearances of which you are aware in your mind, ॐ

Even though these appearances that you perceive do arise, if you do not grasp at them, then that is Buddhahood. ॐ

Appearances are not erroneous in themselves, but because of your grasping at them, errors come into existence. ॐ

But if you know that these thoughts only grasp at things which are mind, then they will be liberated by themselves. ॐ

Everything that appears is but a manifestation of mind. ॐ

Even though the entire external inanimate universe appears to you, it is but a manifestation of mind. ॐ

Even though all of the sentient beings of the six realms appear to you, they are but a manifestation of mind. ॐ

Even though the happiness of humans and the delights of the Devas in heaven appear to you, they are but manifestations of mind. ॐ

Even though the sorrows of the three evil destinies appear to you, they are but manifestations of mind. ॐ

Even though the five poisons representing ignorance and the passions appear to you, they are but manifestations of mind. ॐ

Even though intrinsic awareness which is self-originated primal awareness appears to you, it is but a manifestation of mind. ॐ

Even though good thoughts along the way to Nirvāṇa appear to you, they are but manifestations of mind. ॐ

Even though obstacles due to demons and evil spirits appear to you, they are but manifestations of mind. ॐ

Even though the gods and other excellent attainments appear to you, they are but manifestations of mind. ॐ

Even though various kinds of purity appear to you, they are but manifestations of mind. ॐ

Even though (the experience) of remaining in a state of one-pointed concentration without any discursive thoughts appears to you, it is but a manifestation of mind. ॐ

Even though the colors that are the characteristics of things appear to you, they are but manifestations of mind. ॐ

Even though a state without characteristics and without conceptual elaborations appears to you, it is but a manifestation of mind. ॐ

Even though the nonduality of the one and the many appears to you, it is but a manifestation of mind. ॐ

Even though existence and non-existence which are not created anywhere appear to you, they are but manifestations of mind. ॐ

There exist no appearances whatsoever that can be understood as not coming from mind. ॐ

27 Because of the unobstructed nature of the mind, there is a continuous arising of appearances. ॐ

Like the waves and the waters of the ocean, which are not two (different things), ॐ

Whatever arises is liberated into the natural state of the mind. ॐ

However many different names are applied to it in this unceasing process of naming things, ॐ

With respect to its real meaning, the mind (of the individual) does not exist other than as one. ॐ

And, moreover, this singularity is without any foundation and devoid of any root. ॐ

But, even though it is one, you cannot look for it in any particular direction. ॐ

It cannot be seen as an entity located somewhere, because it is not created or made by anything. ॐ

Nor can it be seen as just being empty, because there exists the transparent radiance of its own luminous clarity and awareness. ॐ

Nor can it be seen as diversified, because emptiness and clarity are inseparable. ॐ

Immediate self-awareness is clear and present. ॐ

Even though activities exist, there is no awareness of an agent who is the actor. ॐ

Even though they are without any inherent nature, experiences are actually experienced. ॐ

If you practice in this way, then everything will be liberated. ॐ

With respect to your own sense faculties, everything will be understood immediately without any intervening operations of the intellect. ॐ

Just as is the case with the sesame seed being the cause of the oil and the milk being the cause of butter, ॐ

But where the oil is not obtained without pressing and the butter is not obtained without churning, ॐ

So all sentient beings, even though they possess the actual essence of Buddhahood, ॐ

Will not realize Buddhahood without engaging in practice. ॐ

If he practices, then even a cowherd can realize liberation. ॐ

Even though he does not know the explanation, he can systematically establish himself in the experience of it. ॐ

(For example) when one has had the experience of actually tasting sugar in one's own mouth, ॐ

One does not need to have that taste explained by someone else. ॐ

Not understanding this (intrinsic awareness) even Panditas can fall into error. ॐ

Even though they are exceedingly learned and knowledgeable in explaining the nine vehicles, ॐ

It will only be like spreading rumors of places which they have not seen personally. ॐ

And with respect to Buddhahood, they will not even approach it for a moment. ॐ

If you understand (intrinsic awareness), all of your merits and sins will be liberated into their own condition. ॐ

But if you do not understand it, any virtuous or vicious deeds that you commit ॐ

Will accumulate as karma leading to transmigration in heavenly rebirth or to rebirth in the evil destinies respectively. ॐ

But if you understand this empty primal awareness which is your own mind, ॐ

The consequences of merit and of sin will never come to be realized, ॐ

Just as a spring cannot originate in the empty sky. ॐ

In the state of emptiness itself, the object of merit or of sin is not even created. ॐ

Therefore, your own manifest self-awareness comes to see everything nakedly. ॐ

This self-liberation through seeing with naked awareness is of such great profundity., ॐ

And, this being so, you should become intimately acquainted with self-awareness. ॐ

Profoundly sealed! ॐ

28 How wonderful! ॐ

As for this “Self-liberation through Seeing with Naked Awareness” which is a direct introduction to one’s own intrinsic awareness, ॐ

It is for the benefit of those sentient beings belonging to the later generations of those future degenerate times ॐ

That all of my Tantras, Āgamas, and Upadeśas, ॐ

Though necessarily brief and concise, have been composed. ॐ

And even though I have disseminated them at the present time, yet they shall be concealed as precious treasures, ॐ

So that those whose good karma ripens in the future shall come to encounter them. ॐ

SAMAYA ॐ gya gya gya ॐ

This treatise which is an introduction to one’s actual intrinsic awareness or state of immediate presence ॐ

Is entitled “Self-liberation through Seeing with Naked Awareness.” ॐ

It was composed by Padmasambhava, the Master from Uddiyāna. ॐ

Until Samsāra is emptied of living beings, may this Great Work of liberating them not be abandoned! ॐ

(On the full moon day of the eighth month of the Wood-Ox year, this Terma text entitled the *Rig-pa ngo-sprod gcer mthong rang-grol*, belonging to the *Zab-chos zhi-khro dgongs-pa rang-grol* cycle of Rigdzin Karma Lingpa, was translated by Vajranātha in the hope that it will enlighten and benefit all beings. New York, October 1985)

Sarva Mangalam